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# SERMON

P R E A C H E D

AT THE

# A S S I Z E S

HELD IN

# WARWICK

*August the First, 1681.*

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By *John Inett* M. A. late of *University College in Oxon.* now Vicar of *Nuneaton in Warwickshire.*

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*L O N D O N,*

Printed by *M. Flesher* for *Walter Kettily*  
at the *Bishop's Head* in *St. Paul's*  
*Church-yard, 1681.*





TO  
John Chamberlain Esq;  
High Sheriff of the County of  
WARWICK. >  
AND TO

Sir Charles Holt,  
Sir John Knightlow,  
Sir John Bridgeman,  
Sir Charles Leigh,

} } } } Sir Andrew Hackett,  
Sir William Underhill,  
Sir Arthur Caley.

And the rest of the Gentlemen of the Grand  
Jury at the last Assizes.

Gentlemen,

**H**ad not your Commands prevailed over my inclinations, the ensuing Discourse had never been more publick than from the Pulpit; but deeming it ill manners to dispute the justice or expedience of your Commands, and Obedience better than Sacrifice, I refigne to the Sentence you have passed; nor will I offer at an Apology for that which has your Commands to publish, to vouch your approbation, nor so much distrust your goodness as to doubt of pardon for this Address, to implore your Patronage and Protection of a discourse of Righteousness, which by your Authority is made publick, and by your Example may be made useful; whom God has placed on high, on

## The Epistle Dedicatory.

purpose to give measures to the Piety, and Loyalty of your Countrey ; and from whom all inferiours must learn to distinguish Zeal from Faction, Religion from Grimace, and steady from pretended Loyalty : And that Countrey is happiest where the vertue, and consequently the reputation and the interest of the Gentry are greatest : But where Vice that great Leveller undermines their interest, and the Populace supplants them in their power, the mischief is like the wounds of Conscience, insupportable, and with the wise man we may say, who can bear it ? I have no more to add but my prayers to Almighty God, that from your Examples, your Countrey may learn to fear God and honour the King ; that Your light may so shine before the common people, That they seeing your good works, may glorifie your Father which is in Heaven ; that you may be Examples of Piety and Loyalty to succeeding Ages ; that you may Eternize the honour of our Countrey, and your names be had in everlasting remembrance : Which shall ever be the Prayer of

Gentlemen,

Your most Obedient and most  
Humble Servant,

John Inett.

Prov.

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Prov. xiv. part of the 34. Verse.

*Righteousness exalteth a Nation, &c.*

“TIS said of the Ancient *Romans*, that they never began an action of any weight and moment till they first consulted with their Gods ; that they never sate down to besiege a City till they had first invited the tutelary Gods to forsake it : And fearing the prevalence of these their charmes, 'twas customary with the Nations against whom they fought, to offer a kind of violence to their Deities, chaining their Statues to secure their presence and protection. The *Roman* thinking no valour enough to take a City not deserted by the powers above : And the *Barbarian* no courage sufficient to defend it when forsaken by them. Though these are deplorable Monuments of humane frailty, and shew us what wild extravagancies we should run into, had we not a more glorious light than that of Nature to be our Guide :

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Yet withal it demonstrates a reverence and veneration to Religion imprinted by the hand of Nature ; that the common notices of Reason taught the Gentile World, that the glory of a People, the success of Armies, and grandeur of Nations depend upon it : and can our thoughts be less honourable, our sentiments less generous of that Religion which exacts the most strict and regular justice, the most frank and universal charity ; that commands our Brother should stand as fair in our love as our nearest interest ; that derives its Being from the Eternal God, and by a series of Miracles has been owned by the powers above ? A Religion so highly conducive to the peace of Societies, the interest of Nations, and the common good of mankind, that if Life and Immortality were not brought to light through the Gospel, there is enough to recommend it to the protection and care of Magistrates : which naturally tends to heal the dis-orders of State, to make Subjects peaceable and obedient, Armies successful, Princes Wise, Beloved and Glorious, and is that *Righteousness which exalts a Nation.*

Nor is all this speculation, or the fond Idea  
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of a cloystered genius, nor Melancholy paradox of a thinking brain, but the result of experiment, and a Maxime received in the politicks of the wisest King: 'Tis a dictate from the Throne of *Solomon*, and a foundation for the most happy Government laid down by a Prince that had the Spirit of Wisdome for his Guide; 'tis he affirmes, That *Sin is a reproach to a People, and Righteousness exalts a Nation.*

The strength and weight of which assertion will be more clearly discerned if we first inquire into the several notions of Righteousness.

First, Righteousness is sometimes taken for that distributive justice, which consists in the enacting and due execution of Laws, for a terror to evil doers, and a praise and encouragement of those that doe well; and is so fixed to the authority of the Magistrate, that what is justice when it has the stamp of a power, may be a sin when acted by an uncommissioned hand. Heaven has determined that he which imbrues his hands in anothers blood, shall atone for it with his own: But has not left it a common right of mankind to execute wrath upon those that doe evil; but so annexed it to

the authority which bears the sword, that the death of the same Criminal that is justice by the Magistrate may be murther by a private Person. And 'tis happy for us that the King of Kings has put his sword into no other but his Vicegerents hand ; that Power is not the standard of Equity ; that the greedy mind is not the judge of Right and Wrong ; that *vengeance belongs unto the Lord*, and by himself, or by his Substitutes, he alone repayes. And this Righteousness is to the body Politick what the blood is to the body Natural, the publick health and vigor are preserved by a due circulation of it ; if it be too hot and run too high, the body is in a Fever ; if Phlegmatick and cold and run too slow, 'tis a Symptome of languishing and consumption ; but then the body is found, when Righteousness and Mercy go hand in hand, when they kindly mix together, and truth looks down from Heaven.

Secondly, But as Righteousness is taken for that justice which respects the Magistrate, and is styled distributive, so it is taken for the second species of justice, which respects all men in their conversation and dealings one with another, and is by the Schools termed commutative.

commutative. How much it is the duty of all men especially of all Christians *to do justly*: How far Trade and Commerce, and consequently the strength and glory of Nations do depend upon the justice of her Subjects; are things so obvious that I presume it needless to insist upon them, and shall pass to the third notion of Righteousness, and thus:

Thirdly, Righteousness is taken for that Piety that Heaven does justly challenge from us, and is but another word for Religion, and in the sense of our Saviour, Christianity is nothing else but that Righteousness which does exceed the Righteousness of the Scribes and Pharisees. Now because to be thus righteous is a duty incumbent on us all, and this notion of Righteousness comprehends both the other, I shall consider it in this comprehensive sense, and in order unto that betake my self to the clearing of this Proposition which the words of my Text very naturally offer.

1. *Prop.* That Religion tends to promote the interest and honour of Nations, and the peace and welfare of mankind.

Twould not become this place to attempt a survey of the maxims of *Machaivell*, to offer at an essay to expose Cardinal *Palivicini's* carnal

carnal policy, or shew the impracticableness of *Utopias* Laws, nor worth time to attack the foundation of Mr. Hobbs his Book *de Cive*; because the greatest votaries to Politicks, that sacrifice Heaven to interest, and make Conscience truckle to Reason of State, yet do not pretend to the Conduct of Nations without recommending a shew of Virtue, and at least the Garb and Grimace of Religion. 'Tis enough therefore, if without attempting, to shew the weakness of these frames of policy, it be made appear that Religion promotes the interest and honour of all Societies, by shewing, first, what it is that disturbs the felicity and peace of mankind, and from what causes the ruine and subversion of Nations are derived: And, secondly, the tendency of Religion to promote the welfare of mankind, the peace, the interest, and the honour of Nations.

First, Let us inquire what it is that subverts Government, and undermines the peace and welfare of States and Kingdoms. 'Twas Sin that invaded the joys of Paradise, and first introduced misery into the world; 'twas that which once did curse, which once did drown, and shall at last in flames consume it.

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And 'tis her fruitful womb that diffuses misery throughout the Universe, nor need we look further to find the original of these infelicities which disturb the tranquility and peace of mankind ; but trace them home, and without the wisdom of *Solomon* we shall find the true Mother of the Child ; their lines and features are so much alike, that the suffering very naturally carries us to a prospect of the sin that brings it. Thus that the punishment might bear resemblance with the sin, the earth divides to punish the Schism of *Dathan* and *Abiram* ; and they perished by fire, that with unhallowed hands snatched fire from the Altar. *Sodomes* unnatural flames bring new from Heaven to consume it. The sword punished the cruelty of *Benjamin* ; and *Achan's* Sin pursues him through all the Tribes, and at last seizes on the Criminal. If *David's* ambition carry him on to number the people, judgment strikes directly at his darling sin, and cures his pride by lessening the number he prided in. Follow *Israel* down to *Egypt*, and their entertainment there carries us back to their inhumanity in selling *Joseph* thither. View them in *Babylon* under the yoke of their new Lords  
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the *Affyrians*, the place minds us of the Idolatry they learnt from thence, and their captivity points at their defection from their lawfull Sovereign: And so legible are our sins in the miseries that attend us here below, that he that runs may read. But to pass by the consequences of sin so fatal unto Nations, because it may be pretended that these are but the Accidental and not its Genuine and true born issue; let us inquire if Sin may not ruine a Nation, though the Divine justice stand neuter, and Judgment does not pursue it.

And here though God should withhold his hand, we shall find Nations may be ruined by the sins thereof. Examine the mischief of Injustice, behold the black train of Avarice, the Trophies of Discontent, the direful consequences of Division; and what a flood of misery! what a deluge of sorrow does attend them! View the sacrifices to Ambition, tell the number of Victims to that peevish sin: How does that, like the *Druids* Deity, gorge it self with blood! And how many lives do every year fall Sacrifices to the Ambition of Princes! And how uneasie is it to its native soyl, and to all the neighbouring Kingdoms,

doms when it seizes upon a Throne ! How ingrateful are the cryes of the Orphan and the Widow, where there is *oppression in a Province* ! How meagre is the countenance, and how Ghastly the looks of the poor, when his face is ground by the injustice of the rich ! See the consequences of discontent, when most retired it makes at least one man miserable, but how often does it invade the peace of Kingdoms, imbroyle Nations, and give Being to all the disorders that may entitle Kingdoms wretched and unhappy ! Such too are the issues of Division, to which we owe the Tragick stories of intestine Wars. Let us compute the Massacres, summ up the Battels, and lay together the fatal Periods and Revolutions of Men and Kingdoms derived from no other cause, and 'twill be needless to draw together other Arguments to prove Sin the Author of humane misery, *the reproach of a People*, the ruine of Kingdoms, and the bane of Nations. And if it be Sin which ruines, by the rule of contraries we are taught to conclude with *Solomon*, that *Righteousness exalts a Nation* ; which will yet be more clear from the second thing to be inquired into, *viz.*

Secondly, The tendency of Religion to promote the interest and honour of Nations and the peace and welfare of mankind. All Societies are made up of individuals, and each man is capable of a twofold happiness, Personal and Political; the one as man, the other as a member of a body Politick, and that is most properly accounted subservient to the publick weale, which contributes to the felicity of mankind in this twofold estate. I shall therefore first inquire how.

First, Righteousness tends to the common good of Nations, by contributing to the happiness of each particular person, of which they are constituted and do consist.

'Tis essential to humane nature to contend for happiness, that the highest degree of that we are capable of here below, is the result of Virtue and Piety, is so notorious that the confessions of its enemies is enough to supercede all further arguments. Ask the man who feels the sting of a guilty conscience, that knows what it is to carry a Tormentor in his own bosom, to be always harrassed with the frightful appendages of his own Vice; and he'll soon resolve us who's the happy man. Nay, take the jolly sinner that not only bid.

defiance

defiance to Almighty God, but to the infirmities that attend upon other men, take him when his Pallate is cloyed, and his pleasures palled, when he has compared a Surfeit and a Debauch together, and hee'l readily award for Temperance. But if he carry on the Frollick, and resolutely for a time maintain a Paradox, but follow him to the place where he is to take his leave of the World, and so can have no temptation to belye his by-past minutes, there he retracts his erring Sentiments, and with his last breath proclaims the good, the happy man ; whose pleasures are the joys of Temperance, and a holy Conscience, who hears not the Orphans cryes sound his injustice in his ears, and feels not the smart of a wilful unrepented folly. And if the joys of good men were legible in their faces, and with the eyes of sense we could but see the serenity, peace, and complacency which hovers over vertuous actions ; or view the holy man surrounded by the soft and gentle whispers of the blessed Spirit, proclaiming Jubilee to his Soul ; or could the world be privy to the kind embraces of a holy conscience preaching peace to the righteous, and gladness to the true of heart ; the most ob-

durate would retract, and it would be the common Contention, who should be the most profitable servant to the Almighty, the most useful Votary to Religion, and stand the fairest Candidate for Heaven. Besides all this, those satisfactions which are the objects of sense, and stand high in the eulogies of vicious, as well as good men, are the Children of Religion ; to that we owe our security from Violence, Rapine and Oppression ; to that rejoicing under our own Vine, and resting undisturbed under a Fig-tree of our own. *Naboth* enjoyes his Vineyard, *Uriah* his Beloved, the Prince maintains his Right, and the Subject is easie and undisturbed in his Lawful Property, when Religion is the common Guardian ; for our Secular interest, our Temporal peace, and all the blessings which indear this present life are but feuditaries to it. Wouldst thou have thy honour unstained, thy person safe, and thy right uninvaded, when Righteousness rules the Sceptre there needs no Guard but Innocence. And what is thus rivited to the private interest of Prince and Subject, can have no other but an auspicious influence upon Kingdoms, and cannot be of meaner use than to exalt a Nation :

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To which it tends a second way, and that is,

Secondly, By acquiring it an honourable esteem among other Nations. He that will examine the unanimous sense of History, and the common sentiments of men, shall still find a due veneration to the powers Divine, and exact and regular justice set first in the Characters of an honourable and happy people. When these flourish, not a Poet but calls it the Golden Age ; and all Historians however loose themselves, yet are loud in the applause of Justice, and are at pains in their annals to perpetuate its Fame, and make the remembrance of it live for ever.

This was the Basis of the *Roman* greatness, and the reputation of their Generosity, and Religion gained them more Conquests than their Valour and their Arms : whilst their courage vanquished Cities, their Religion carried its Conquests to the very hearts, and overcame the men. And that Prince is ever greatest whose Dominion is in the hearts of his Subjects. But then did their Eagles begin to droop, their success to flagg, when *Numa*'s spirit of Religion was lost, and their Ancient justice and integrity began to fail ; 'twas the *Punick* Faith that frustrated their Valour,

Valour, and their want of Religion that stopped the progress of their Arms. When the justice and fidelity of a Nation are rightly blemished, upon which all Leagues and Contracts, all Trade and Commerce do depend, the credit is lost, 'tis abandoned by all other Nations, left to confederate with its own vices, and combate with the anger of Heaven, and the common contempt and scorn of men. For no Nation can be great in the reputation of others, where there is not justice and fidelity to recommend it to their Friendship and Alliance, and where these are wanting, All the world looks upon such a Nation as God Almighty taught the *Israelites* to do upon *Egypt*, as a Reed that may break or fail, may pierce or wound, but is unfit to support the trust of another Kingdom. But reputation and honour are the shadows of Righteousness, and do as certainly and as naturally attend upon it as the shadow does upon the substance, or the rayes, those Children of the Sun, upon the Father of lights. And let the Champions of Atheism produce a single instance of any Nation that truly honoured God, that was not great in the estimation and love of men. Besides giving it an honourable place  
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in the esteem of Forreigners, there is a Third way that *Righteousness exalts a Nation*; And this is,

Thirdly, By reccommending the Government to the love of all its Subjects, and making it their interest to promote its peace and welfare. When the Religion of a Nation is ingaged for the security of every individual; and the publick justice makes the Tradesman's shop as secure as if it were a Fort impregnable; when it eases the cares of the laborious Husbandman, and is a Guard to the Farmers Folds, his Barns, his Flocks, his Herds, and Fields; and gives liberty to every Subject to rejoice in the fruits of his own labour, every man has a share in the prosperity and peace of the publick, and is bound by his interest to promote them; and his private being incorporated with the publick welfare, he must recede from his own advantage, and renounce his private interest before he acts the Traitor to the publick. I cannot say, that this shall make Fools or Madmen wise; that it shall heal the discontents, or eat out the proud flesh of a Nation; that it shall make the Sons of *Belial* good Subjects; that it shall work upon those whose very mercies are cruel,

cruel, whose Principles make them Traitors, and whose Religion is propagated by blood; that it shall sweeten the nature of a discontented *Achitophel*, or reconcile those to the Government, that think well of none but which is managed by themselves; that it shall take off *Abfalom* from making his Court to the rabble, and make him dutiful when the hopes of a Kingdom bids him disobey: But with modesty and reason it may be affirmed that where the Divine justice is made a pattern for the humane; where laws are just and good, and these laws the rule of publick justice: each Subject stands bound by his particular interest to promote the peace and welfare, and so far as in him lyes exalt the honour of the Nation. Besides these, there is yet a fourth way, *viz.*

Fourthly, By preventing the judgments that sin brings to ruine, and ingaging Providence to defeat the designs of ill men to undermine, a Nation. In the case of *Eli* God has taught us that *He will honour those that honour him, and those that despise him shall be lightly esteemed.* 1 Sam. 2. 30.

This is a common Rule to Providence in his dealings with mankind, and although in the

the judgments of God, many things are unaccountable *and past finding out*; yet generally his revealed is a rule to his secret Will, and he scourges those that by their sins rise in Rebellion against him, and is their Saviour and Deliverer that fight his battels against their sins and follies; and no better reason can be assigned for the periods of Families, subversion of Nations, and those mighty Revolutions in the World, which swell so many volums of History. He that will consider by what ways Empire and Dominion have circled from one Kingdom to another, but look into the Origin of the *Affyrian, Persian, Grecian* and *Roman* greatness, from what mean beginnings, and by what steps they grew up into the great Monarchies of the World: And again, how unaccountably they mouldred, sunk under their own weight, and fell back again to their mean Originals; and how Prosperity and Grandeur wander from one Nation to another People, must needs be sensible by whom it is that Kingdoms Triumph and Nations prosper, who it is that *pulls down one, and sets up another*; nor need we run further than the common observation of Historians, of the growth and decay of Nations;

or that account of it which God himself has delivered to the World, to be resolved that 'tis sin makes the Rod to scourge the people, and Righteousness is the most prevailing motive with the Almighty goodness to defend them ; nor do the Scriptures render any other account of the Halcion days or various Scenes of misery in the *Jewish* Nation. But to examine all the instances to this purpose, laid down in Holy Writ, or amass together the examples in profane story, would require a Volume rather than a Sermon ; and as the Apostle faith in another case, may be said in this, *Time would fail me to tell them.*

'Tis enough that every happy Government is built on justice ; that Righteousness is Guardian to the estate and honour of the great, the Champion of the poor, and the Advocate of the Fatherless and Widow ; that it cements and preserves the bonds of peace and love ; that it confines Prerogative and Privilege to their proper Channels ; that our Names, our Persons and our Beds are defended by it, and is the best security and defence to Prince and People. Certainly then, that which cuts off those Sins, which make the Almighty Proclaim War with a Nation ; that

that which tends to the Tranquility and Peace of every Soul ; that which indears the Government to every Subject ; that which makes the World court the Friendship and Alliance of a People ; that which recommends a Nation to the protection and care of Providence ; of such a Righteousness we may well say, that it serves the interest, exalts the honour of a Nation, and tends to promote the peace and welfare of mankind : Which is the assertion at first laid down, and being now proved, these Two practical Conclusions naturally follow.

1. *Pract. Conclus.* That he is an enemy to his own peace and security, and the publick welfare, that neglects the holy offices of Religion. For if all should pursue the examples of those that are already Atheistical and Profane, and Religion perish in the common Deluge of profaneness ; this would put an end to the old distinction of, Mine and Thine ; Right would be but an empty and insignificant word ; and the claimes of Allegiance and Property by Prince and People sink to nothing. This would revive *Lillburns* name in a new race of Levellers ; and it would certainly be one of the first effects of a general profaneness, to parcel out their estates and level their

persons, with the common Crowd, that now by the greatness of their examples give countenance to the contempt of Religion, by which their persons are secured, and their estates are guarded ; and that reply once made to a Person of Honour, rallying at Religion, That if there were no such thing, it would be no sin to stabb his Grace, as his Father had been stabbed by another hand , teaches us how much each mans security does depend upon Religion, how much 'tis each mans private, as well as the publick interest to promote it ; and consequently how much he's an enemy to his own peace and security, as well as the publick good, that is not a friend to Religion : And from hence arises a second practical Conclusion.

2. *Conclus.* That they are the best Patriots that are most Solicitous to doe good ; and by their practice and examples, encourage righteousness in a Nation. This is the way to make a Kingdom flourish, to establish it a renown great and lasting ; to make it amiable to its Subjects, admired by its friends, feared by its enemies, and prosperous under the conduct and care of Providence, and with the *Psalmist* may we say *happy are the people*

people that are in such a case, yea blessed are the people who have the Lord for their God. Now that we may be this happy people, and ours that Nation which Righteousness does exalt, let us reflect upon the whole in order to our practice; and because God and our Country command every one of us to doe our parts in our several stations, I shall conclude with a particular Application of this general discourse to our selves.

'Tis not the business I am call'd hither for to read Lectures of Justice to you (my Lords) whose great experience, wisdom and knowledge in our Laws, make you perfectly acquainted with the true and proper measures of it. But there needs no Apology to Christian Magistrates, for the Gospel meek and humble Method of Addres, if as an Ambas-  
sador of Christ I presume to beseech *Your Lordships* to maintain the glory of that God, by whom the higher powers are ordained; the dignity of that Sacred Person you represent, and the honour of the places which you fill; to persevere in that integrity which has made the *English* Bench so glorious, and in your wise distribution of justice to fill up all the measures of men, *That fear God, hate Covetousness*

vetousness, and honour the King. May you imitate that God you adore, in pleading the cause of the Fatherless and the Widow, and righting those whose innocence and necessities recommend them to your care ; may your *justice run down in such mighty streams*, as may at once bear down the reigning sins of the Nation, and the malice of your enemies together ; may your Righteousness make the Scarlet too great for envy, and stop the mouths of those that blaspheme God and the King, and watch for your halting ; may every Sentence from your mouths, every stroke from your hands, so intirely quadrate with our Laws, which are just and good, that discontent may it self not blast your actions, nor dare to call them by the hated name of Arbitrary : May your Righteousness be a terror unto Vice, an encouragement to Virtue ; may it bring glory to God, reputation to your selves, and exalt the honour of our Nation.

But now lest any think justice the duty of Magistrates alone, and no Righteousnes but that of Governours requisite to exalt a Nation : I must inlarge to shew the duties our Religion, and our Countrey challenge from every

every true *English* man, and every Orthodox Protestant.

Who is not sensible of that cloud which hangs over our heads, and is ready to dissolve in showres of vengeance? How the Conclave contrives, and what active emissaries it employs to ruine and undo us? How our home bred quarrels lay us open to their malice, and prepare a way to the *Romans* to take our place and our Nation from us; and how much danger we are in, of their entrance at that gap which we have opened by our own divisions: This is that we are all sensible of, and the cry of the Kingdom is that of the disciples in the storm, *we perish, we perish*; and yet whilst with them we own, nothing but the Lord can save us, whose Piety stands in the Gap, whose Repentance invites the Salvation of our God? But on the contrary, whilst we behold Church and State ready to be sacrificed, how generally do we forget that iniquity is the ruine of a people, and make no other use of our danger, but maliciously to reflect on the conduct of our Governours? Thus, *Isaac* like, we carry the fewel though marked out our selves to be the sacrifice, and by a conjunction of sin and folly, prepare a Funeral

ral pile for our selves, the best Religion, and the most excellent frame of Government.

We, like *David*, are in a strait, seem to have nothing but choice of Plagues laid before us; either to give up our Necks to the *Roman* Yoak, which our Fathers were not able to bear; or else let the Kirk bore our ears to mark us for her slaves, and with a solemn League fasten us to the stool of Repentance: and our sins have brought us to such a pass, that there seems a fatal necessity of the one, or other, or else to be ground betwixt them both. *Though all this be come upon us*, we may add with the Prophet, *who lays it to heart!* Good God! what shall we then doe, or whither shall we fly! will thy goodnes deliver, which we have so much abused! or thy hand save, that is justly stretched forth to punish us! is not vengeance thine, and wilt not thou repay! can our sins, that are before thy Throne to cry for vengeance, come down unanswered! or our horrid impieties escape thy hand! wilt not thou visit us for our sins, *and will not thy Soul be avenged upon such a people as this:* That use thy forbearance, thy mercies and deliverances, to encourage and heighten our sins, and perpetuate our Rebellion against thee;

thee ; that despise dominion, and speak evil of dignities ; that use the clemency of a Prince to libel and reproach him, and fly in the face of Government ; plenty to fat themselves for the day of slaughter ; and peace but to gain time to prepare for war, and make the fword sharper for the day of battel. Is this the way to make a Kingdom flourish, to invite Foreigners to say we are *a wise and understanding people*, or buoy up the sinking Credit of our Countrey ? Is this the way to invite the Papist to forsake his errours, to bring him to the embraces of the Protestant faith, and confess there is no Religion that *has Statutes and Judgments so righteous* as ours ? And is this the Righteousness that will exalt our Nation ? No ! 'tis these impieties that are a reproach to the name of Protestant ! 'tis these provoke the *Gallick* cruelty to attempt to root out that Name from under Heaven ; and the affronts we daily see put upon our Government, certainly help to kindle the rage of *France* against our Brethren there. 'Tis these are a shame to the truth we own, a dishonour to our God and our Countrey, and unless repented of, will certainly be the ruine of our Souls, our Religion and our Nation.

What made *Israel* captive in *Babylon*, what gave them up to the Conquest of *Pompey*, and to a final decision by the hand of *Titus*? what brought that miserable bondage the poor Christians of the East labour under, and submitted those once flourishing Churches to the *Turkish* power? If it were their sins, we have as strong grounds to believe it just with God to take away his Gospel from us, to permit Superstition to invade, and Idolatry once more to overrun us; and as often as we contemplate how fatal sins have been to other people, and with an impartial eye look upon our own, we must with our Saviour cry out, that *except we repent, we shall all likewise perish.*

I must therefore beseech you, Brethren, by all that's Sacred, by all that's dear to wise and good men, for your Souls, your Religion, and your Countries sake, that *your light may shine before men*, that with good works, and holy lives you may adorn the Protestant faith and name, that you forsake your sins, and turn unto the Lord your God; 'tis this must stop the wrath which is gone out against us, stay the hand of the destroying Angel, and prevail with God, that neither our Religion, our King, nor our selves may perish. Let us there-

fore set our selves to live up to that Religion which God has planted, and by a series of miracles has preserved amongst us. Let us confute the Papist by living better lives, manifest that we have a better Religion, by being better Christians, and better Subjects. Let us *put on the Armour of God, and not only name the Name of Christ, but depart from all iniquity.* Thus God will fight against those that fight against us, and our Religion will stand impregnable notwithstanding all the designs of men. Let me therefore beseech you, Brethren, in this day of tryal, when ruine impends, and judgment threatens; not to think (as the practice of too many is) to excuse your neglect of Piety and Repentance by imputing all our dangers to the ill conduct of our Governours; do not think your love or zeal to your Religion, or your Country consists in reviling of authority, or speaking evil of the Rulers of the people; but let us look at home, correct the sins that lodge within our own walls, strive whose life shall be the greatest ornament to our Religion, who shall be first in the way to Heaven, and who fitteſt for the Crown of Glory and Immortality, and the ineffable felicities of the Saints in light; thus

thus at once you'l serve your God, your Religion, your Countrey, and your selves, and by the same methods promote the honour of the former, and the interest and felicity of the latter. Thus Heaven and Earth, your Present and your Eternal interest unite, to command your utmost industry, to make Righteousness beloved, and practis'd, Virtue sacred, and Religion obeyed and honoured. Thus shall we be the people in the happy case, *who have the Lord for our God.* Thus may we be happy here, and blessed hereafter. Thus that Righteousness which makes this Kingdom and our Religion flourish, will make us *shine at last like Stars in Glory,* and that which exalts our Nation, will exalt us all at last to Heaven.



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F I N I S.

